

God is Love

Read I John 4:16-21

First Sunday after Trinity

"He that abideth in
love, abideth in God".

The greatest power in all the world is not hate, but love. People who realize the love of God and are grateful for it, are capable also of having an unselfish love for their fellowmen.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The love of God in which a Christian must abide is his love in Jesus Christ. Abide means to continue in, to remain steadfast, building on the perfect love of God for eternity. It is a perfect love without flaw or weakness. Because of this perfectness of His love we have full confidence, even boldness, in the day of judgement. We trust, not in ourselves, but in Him.

This love is now a present reality in his world, casting out fear. Fear is dread and is destructive to love and peace. Where love grows into perfectness fear moves out. Where there is perfect love there is no fear, no sense of being afraid.

If God had not loved us, it would have been impossible for us to love Him. We would be afraid of God. But God's love softens our hearts and wins us to love Him. "We love because He first loved us."

We may profess love to God with our lips, but we must show our love to God by loving one another. "If a man says, I love God, and hateth his brother, he is a liar." Plain words, these. Yet this sin robs some so-called church people of perfect love to God. There remains with them fear of punishment. Too stubborn to change may be written over some of these cases.

God never ceases to plead with us to love one another with a pure heart. And as we love one another it is easier for us to love God. As we do not love one another, it is very difficult, if not impossible, to love God. Love is an all-pervading power that must enter into all our relationships.

Have you allowed God's love to be the source of love in your life for the present, and be your hope of salvation for eternity? In Jesus' name may you continue steadfast in His love.

—G. E. M.

What the Bible Says

Now there are those who say, when this subject is mentioned: "Preacher, stick to your religion." All right, I will stick to the Bible which has more to say about liquor and drunkenness than it has to about lying, adultery, swearing, stealing, Sabbath breaking, cheating, hypocrisy, pride or even blasphemy. I'll stick to Genesis 9 with its first mention of intoxicating liquor and its inevitable connection with indecency. I will stick to Proverbs 23:28-32 which teaches that liquor is as the poison of the serpent and the sting of the adder and that only woe and sorrow and ill health and destruction attend its users. I will stick to I Corinthians 6:10 which unreservedly declares that drunkards shall not inherit the kingdom of God. I will stick to Matthew 18:6 in which Christ himself declared the condemnation of God upon any one who would cause a younger person to stumble.

—Rev. Oscar Anderson, Mpls.

Trifles discover character more than actions of seeming importance; what one is in little things he is also in great.—Swift.

Power For This Hour

Guidance in the Book of Acts

By guidance we mean the process whereby we learn to know God's will. "The meek will He guide in justice; and the meek will He teach His way." On Matunday Thursday Jesus promised His followers that the Holy Spirit would guide them. "Howbeit when He, the Spirit of truth is come, He shall guide you into all truth." In the book of Acts we see this promise fulfilled. We have there some very luminous and penetrating instances of guidance.

When it came to select one to take the place of Judas, to be numbered among the eleven, we find the apostles in prayer for guidance, which resulted in the choice of Matthias. Stephen found Jesus as his guide in time of great difficulty when he was stoned; looking up into heaven and seeing Jesus standing on the right hand of God. This enabled him to pray: "lay not this sin to their charge". We find Philip guided in a most marvellous way to Gaza, bringing help to the Ethiopian who needed someone to teach him about Christ and the way of salvation. It took a very clear instance of divine guidance to shake Peter out of his racial bent. Although he had been with Jesus for three years and had witnessed Christ's outreach love both to Samaritans and Gentiles, and had gone through the Pentecostal experience, yet he remained blind to God's great missionary plan. But when he had the vision on the housetop at Joppa and learned that, the delegation sent by the Roman Centurion Cornelius, was also a result of divine guidance, the scales fell from his eyes and he declared: "of a truth I perceive that God is no respecter of persons". The Holy Spirit had been working at both ends of the line.

It is especially enlightening to notice how the Holy Spirit is guiding the church at Antioch in the calling

and sending out the missionaries. We read, "As they ministered to the Lord and fasted, the Holy Spirit said, separate me, Barnabas and Paul, for the work whereunto I have called them". What a lesson here for congregations and committees in calling pastors.

The westward march of Christianity into Europe was fixed by guidance. When Paul was on his second missionary journey he was eastward bound. But the Spirit suffered him not to go into Asia. So we find Paul and Silas pressing on northward through Phrygia and Galatia coming to Mysia. It seems that Paul thought he had fulfilled the order of the Spirit and so pressed on to Bithynia; but the Spirit hindered them. How vivid are not the words of Luke, "They assayed to go into Bithynia but the Spirit of Jesus suffered them not". So we find them at Troas. There Paul had a vision at night—"The Macedonian Call". To this vision he was not disobedient. It seems that Paul had no desire to go to Europe. But when convinced that it was God's will he obeyed. He was travelling under divine orders; willing bondservant of Christ.

We stand in need of definite guidance in our personal life and in the work for the Master. In Christian gatherings it is rare that we do not ask God's guidance in the matter we are dealing with. But do we look for guidance? Do we expect it? Let us honestly face these questions. If our idea did not carry with the assembly, did we forget the prayer? Were we disappointed at the outcome? God has a definite will for each one of us. The Bible is full of truths enabling us to know God's will. When we have sought and yielded to His will we have found it.

May the experience of the first Christians in matter of guidance be over us.

—H. F. Johnson

A FINE VENTURE

"It's Thursday morning. Probably that doesn't mean anything to you but to many of the children of Central Lutheran, Moose Jaw, it's the morning." About three months ago an article in the "Lutheran Teacher" about a Pre-school Nursery Class began something like this. Then we thought, why can't we have one here! Plans went into action and my dreams came true as on that first Thursday morning I came to Church to take charge of a Nursery Class. God answered prayers even in a greater way than we had dared expect and there were 14 children that first morning. The attendance has since increased to 24 with an occasional visitor.

Our class is from 9:30-11:30. Two hours with children from two and a half years to five years of age! Some of the parents hesitated to send them at first as they said: "Two hours will be too long". But they, too, have seen now that the two hours are not enough as far as the children are concerned. Their long table is set with coloring and picture books, and their little chairs are in place. They get started too as soon as they get their coats off. When the time comes to really begin they usually have their first picture colored. We begin with our devotion—a verse or two and prayer. There's a Bible story in flannelgraph, this is usually a "highlight" for them as they eagerly listen and watch the picture grow!

What a privilege for them to be permitted to take down a figure and

put it back in its place. Singing takes place at different times and places. Sometimes in their places around the table, or around the piano, and other times while marching around the room—one place or other but they sing, even if it does sound like a "round" at times! At 10:30 we have a lunch. One of the mothers is there each Thursday to help and so when this time comes around she is ready to bring in the milk and cookies. The first Thursday morning they were all ready to begin with their milk but now its more than that, when they get their napkins they open them out and then you can hear: "Don't start yet, we have to pray first". And so they all pray together for God's blessings upon the food they are to receive. Occasionally a film strip is shown—a Bible story thus being made more real and living for a child. Then there's more coloring, and printing of Bible verse for some, singing and all too soon it's time to have roll call and pray together the Lord's Prayer and go home.

Too often we get the idea children are too small to be taught. If you could just visit such a class for one morning you would soon see that such is not the case. Some learn more quickly than others but they all do learn some. They learn their Bible verse, a verse or so of a hymn, the importance of reverence in prayer and that Jesus does hear them. It is really interesting to see now how each

Camouflage

A war veteran could tell you from experience how camouflage was used in the war. I can do so only from what I have heard and read. But it seems to have been used extensively for the purpose of disguising and concealing positions and movements. Its purpose was to deceive the enemy.

It might be that what seemed an innocent clump of trees was in reality an arbor of leaves and branches designed to hide a machine gun nest ready to bark out death and destruction. It might be that what seemed a quiet piece of country scenery was only painted canvass concealing a concentration of hostile forces preparing to attack. City blocks of important areas were so artfully camouflaged as to make it hard for fliers to locate military objectives. On the ocean, the outlines and identity of ships was made confusing and uncertain by striped painting and other means. By camouflage illusions were presented for reality, and realities were hidden under illusions. But in war, men simply dared not be deceived by appearances; they must discern the true from the false.

That war is over, thank God. But the spiritual warfare that has raged since Adam is still going on—a world war and a total war. And our enemy the devil is a master at camouflage. His headquarters, training camps and war plants, his positions and movements are so cunningly disguised that they are either hidden or become indistinct and hard to distinguish and single out as objects that should be attacked or guarded against. Secluded under the leafy covering of social acceptance and usage satan's artillery lies ready for its target. Tender and lofty sentiments expressed, charitable enterprises and social services engaged in, even Bible terms and phrases are often the painted canvass that is used to hide mighty concentrations of satan's striking power.

Point them out to you? Not this time. You might see only the covering and argue: "But don't they do a lot of good?" But if you really wish to be saved, guarded, and kept from the devil's devices, then accept as Saviour and Lord, Christ, Who is the Truth and promises you the Spirit of Truth to guide you into all truth. Then you will be aware and beware of satan's deceptions and prevail against them.

—A. K.

one takes care of the other that their hands are folded and heads bowed. As we read the interest that Jesus had in little children we also see the value in child training. So may we all be ready to spend time with them, to point them to this Good Shepherd who does care for His Lambs. Certainly the new clean soil is the best in which to plant. May we who have the good seed give it to them. Then too if you could hear the reports of the parents you would soon understand that they do enjoy being taught about Jesus. How they remember what they have been taught and how they "couple up" certain things with Nursery Class. No, two hours is not enough for them for you hear: "Why can't we come back tomorrow". And two hours is not enough—may you who have been given little ones make your home a real Nursery Class for them about the Word of Jesus. Jesus said: "Suffer the little ones to come unto me and forbid them not."

I thank God for this blessed privilege as part of my work here as a Parish Worker at Central Lutheran, Moose Jaw, Saskatchewan.

—Amy Grue.

The Shepherd - Hyrden

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District Decisions

There will be many important matters coming up before our district convention this summer. These call for prayer and thinking. Our District president has mentioned in the Crusader that there are many terms expiring this year for the members of various boards.

One matter of great importance is: "Should we build one or two Sunset Homes in our district?"

The following considerations play into the picture:

1. Will one home serve our entire district or is it inadvisable for our old people to go from one province to another when life's sunset comes?

2. If two homes were built and one was filled to capacity and the other still had available room, would not that make it necessary for some to go to the other province?

3. Is it advisable in this time of high prices to endeavor to build two plants.

4. Would one home in a central place, or two homes, allow for more opportunity for visiting the home? Which would be best?

5. If a Sunset Home can finance itself after it is built, would not that play into the picture?

These are some things to pray and think about. There are good arguments on both sides of the question. In this, too, we must take long range vision.

There will be many elections this year. The election of a Seminary professor is also on the program. All these matters call for united prayer and serious thinking.

Electing of Boards

It has been called to our attention, and rightly so, that now as the Boards and the like are being chosen for our various schools, that every effort should be made to have the representation cover each of Circuits in the territory.

It was further suggested that we might well bear this in mind at our District convention this summer. The committee on elections will have to be reminded of this fact. It is going to be no easy task to have to sit on that committee this summer as every office, with the exception of the executive committee, will have to be filled, either by re-election or by the election of new members. Then too, the suggestion has come that there be no duplicating, thus one individual have one particular office or committee membership and only one. This too has merit when we think of wanting our Church to be as democratic as possible.

When reading over the articles of incorporation we notice that some of the offices should be staggered. For instance, in the Board of Trustees, there is to be one member elected for one year, two for two years and three for three years. Perhaps this has not been followed because of the District Convention being such short sessions at the Biennial Convention of the Church at large, that elections have not been carried out. It might be well to elect our Elections Committee the year previous to its functioning or



Evangelist K. O. Lokken's Itinerary

June 9-15, Parkside.

June 16-22, Weldon.

June 23-July 8, (Stolee, Fairy Glen).

June 30-July 8, Stolee (South Star)

July 9-16, Christopher Lake Bible Camp.

July 17-20, Stolee, (Birch Hills).

July 21-27, Solheim, Crooked River.

Sunday, May 25, was a blessed day in the history of Lake Johnson Lutheran congregation, Mossbank, Sask. A joint service of Lake Johnson and Concordia was held. Twenty-two were confirmed; three mothers were baptized after having received instruction together with their sons and daughters. Fourteen souls were received into congregation that day.

There have been extensive improvements in the Saskatchewan River and Green Valley Churches of the Outlook parish. The former altered the steeple, giving it a more balanced appearance. The church was also given a new ceiling and the basement improved. The Green Valley church has been given a new ceiling.

Bethlehem Church, Outlook, is gradually being completed. The auditorium was used just before Christmas.

Mr. G. Lokken was guest speaker at the Mother's Day program at Saskatchewan River, and also Green Valley congregations.

An L.D.R. has been organized at Outlook with Mrs. M. S. Johnson as advisor.

Southern Alberta Circuit held its spring convention in Granum Church, May 30-June 1. Theme: "Power For This Hour." Granum Church was dedicated at this meeting.

A significant meeting was held by the congregation of Central Lutheran Moose Jaw, when a decision was made to buy a parsonage and also that the congregation become self-supporting.

The Hastings Lake Bible Camp decided to erect a kitchen and dining room at the camp grounds, and an enthusiastic group of workers started the work on June 4th.

On Sunday, May 18, Pastor Mars A. Dale installed Pastor Josef Haave in the Admiral parish. He succeeds Pastor Leivestad who left the parish at the beginning of the year.

Mr. Joseph Johnson held a series of meetings in Amisk Park Church, Amisk, Alta., recently. He is at present conducting meetings in Our Saviour's Church of the Provost Parish.

Pastor John R. Groettum has resigned from Central Lutheran, Moose Jaw. He has accepted a call from Soldier, Iowa.

else to ask for more time at the general convention. At any rate, something will have to be done to do things up in such a way that what occurs at this coming convention will not be repeated. —The Crusader.

A New Parsonage

Golden Valley Lutheran congregation at Viking, Alberta, has built a new 9 room parsonage, equipped with electrical light, water system, and thermostatic gas furnace. The L.D.R. and the Ladies' Aid supplied the guest room with a new bedroom suite.

Re-modelling of Church

Bethania congregation, north of Sedgewick, Alberta, has decided to build on a chancel to its church and to place a new basement on the whole church.

Wedding Bells

Miss Ellen Mary MacKay of Irma, Alberta, was united in marriage to Mr. Stanford Arnt Berg of Gwynne, Alberta, at Sharon Lutheran Church, Irma, Alberta, on the 27th of April.

Junior YPLL Formed at Camrose

A Junior Luther League was organized, under the direction and supervision of the Senior YPLL executive, at Camrose on May 16. The following juniors were elected as the executive: President, Karen Olsen; vice-president, Ione Bernhardson; secretary, Philip Johnston; treasurer, Gerry Johnson.

The Camrose Junior YPLL has an initial membership of 27. The natural enthusiasm of the junior members has already fired the senior executive with a new zeal. The juniors held their first program on June 2, in the church parlor. This program was mainly for the purpose of getting acquainted. —Solicited.

Camrose Circuit Convention will be held in Amisk Park congregation, Amisk, Alta., Dr. H. T. Egedahl's parish, June 20-22. Theme: "Power For This Hour." Text: Acts 1:8.

Pastor R. O. Olson, president.

OBITUARY

Torger A. Lokken

Torger A. Lokken was born March 19, 1886, at Gjøvik, Norway. He came to Camrose, Alta., in 1907, and lived there with his family till 1918, when he bought land north of Amisk, Alta., and moved to Amisk and settled down there. He died Tuesday, April 8, 1947 at the age of 61 years and 20 days. He leaves to mourn him, his wife, two sons, and two daughters. The funeral service was conducted at Amisk-Park Church, Pastor H. T. Egedahl officiating.

The Canadian Lutheran Innermission Federation are invited to Torquay, Sask., Rev. J. Precht's charge, for a Bible conference and the annual meeting from June 22 to 29. Evangelist Scotvold and Edwin Overland are two of the speakers and we hope to have others with us also.

Everyone is heartily invited to attend and may we pray the Lord of the harvest to send us showers of blessing and seasons of refreshing through His everliving Word.

Einar Haave, president.

Lars Njaa, secretary.

All God's dealings are full of blessing; He is good, and doeth good, good only, and continually. The believer who has taken the Lord as his shepherd can assuredly say in the words of the Psalmist: "Surely goodness and mercy shall follow me all the days of my life." Hence we may be sure that days of adversity, as well as days of prosperity, are full of blessing. The believer does not need to wait until he sees the reason of God's afflictive dealings with him ere he be satisfied: he KNOWS that all things work together for good to them that love God. —J. Hudson Taylor.

NOTICE

Send all contributions for the budget and other benevolences to the Norwegian Lutheran Church of Canada, Luther Seminary, Saskatoon, Saskatchewan.

Obituary

Golden Valley Lutheran congregation, Viking, Alberta, lost one of its faithful members, when Mr. Ed. Thompson passed away on the 7th of April. It was hard for many to realize that his working day should be cut off so soon. On Saturday, the 5th of April, he had been in Viking, visiting with many friends as well as attending a meeting of the Viking Co-op. Creamery, and on Sunday he attended the evening service at the Church, and on Monday shortly after two o'clock he was gone to his reward.

Mr. Thompson was born on the 25th of September, 1886 at Haaland, Skudnesshavn, Norway. As a young man of 17, he left Norway for the U.S.A. In the fall of 1904 he came to Viking and chose a homestead 8 miles southwest of Viking. On the 7th of April, 1923, he was united in marriage to Miss Odelia Holmberg at Camrose, Alberta. In this wedlock six children were born of which four are living.

As a citizen of this country, Mr. Thompson was highly respected. He was a man who was interested in both the physical and spiritual welfare of men. He served on many boards and committees in the interest of the farmers. As a church member, he was just as keen and interested in the spiritual welfare of man and served in various capacities.

Funeral services were conducted from the Lutheran Church at Viking on the 10th of April, where relatives and friends filled the church to its capacity to pay their last respects to a citizen whose life and service in the community had been highly appreciated. The choir sang "Holy Rest" by Edward Greig, and pastor Saugen spoke on Matt. 25: 21.

He is survived by his wife: four children, Alice, Edward, Stella and Agnes; three brothers, Lars of Norway, Andrew and Tom of Viking; and two sisters, Anna Hoand of Norway, and Marie Grodem of Brooklyn, N.Y.

LUTHERAN WORLD ACTION

(Continued From Last Issue)

This caused Peter to lose faith in himself and his power; he confessed his sin to God, and sought power at the true source. The other extreme is just as sinful. When a Christian sees only his weaknesses and failures, it causes him to despair; and this makes him readily succumb to temptations. He desponds over himself because he sees that his strength does not suffice. If you are in this group, you will have to continue to experience one failure after another until you give up looking at yourself, and instead gaze upon Jesus, who not only bore all your sins on the Cross, but He is today at the right hand of God interceding for you and desiring to give you the strength you so sorely need.

These truths were very forcibly presented for me time and time again in Bible School classes and sermons while I was in Norway. Yet I find myself going to one extreme or the other. It is one thing to know that you should trust fully in the Lord's strength; it is another matter to practise it. But God is a patient teacher, and he repeats the lesson time after time. I often marvel at His patience in training His erring children to go the way He would have them go—the way of the Cross. When we learn to bring all things to Him—our victories as well as our failures and discouragements—then He will be able to lead us triumphantly through temptations and tribulations.

Quoting again from Rosenius: "The Christians who are best guarded against failure and kept from going astray, are those who are most fearful of themselves, and who trust most in the Lord. The wee babe falls least because it is held in its mother's arms."

(Concluded on Page Four)

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i June, 1947.

Guds Store Nattverd

2 ssetter Trefoldighet-Lk. 14:16-24

Blant de mange lærerike lignelser Jesus har gitt oss, er lignelsen om Guds store 'nattverd' ikke minst lærerik. Gud er vert og vi er gjester. Og vi faar alt vi trenger for tid og evighet. Vi kommer i godt selskap og nyter et vidunderlig velvære og en salig glede. Alle som har erfart det, kan fortelle om dett. Guds gjestebud er fullkomment paa alle maater.

Til dette gjestebud er vi alle inbuddt uten rang og persons forskjell. Innbydelsen gaar utover verden gjennom evangeliet.

Kom! for naa er det ferdig.

Slik lyder innbydelsen. Guds Sønn er blitt menneske, vaar bror, forat vi skal kunne bli Guds barn. Han ga sitt liv for oss til vaar forsoning med Faderen og gjør oss skikket til selskap med Gud. Alt i daapen gir han oss del i dette. I ordet opdrager han oss, veileder og nærer oss. I nattverden sitter vi likefram tilbords hos ham og eter og drikker forsoningsofret. Der fylles vi med hans aandelige, himmelske liv. Forklares kan det ikke, det kan erfares. Og naar vi farer herfra, kaller han oss til det salige gjestebud i himmelen, vor den evige glede og det evige liv utfolder seg fritt i all sin herlighet.

De største syndere innbydes!

Jesu blod renser fra all synd. Og her er nok for alle. De aandelige vanføre, fattige halte og blinne. Omstreiferne paa veiene nødes til aa komme inn for Gud vil gjøre all mennesker lykkelige og glade. Men hva sker?

Guds innbydelse avlaas av mange!

De svarer nei takk til den herligste innbydelse i verden. "Ha meg undskyldt." Sier en, "for jeg har kjøpt en aker og maa nødvendig gaa ut og se paa den." En annen maa først prøve sine trekkokser. En tredje har netop giftet seg osv. Folk har tusen undskyldninger naar de gjelder Guds innbydelse, mens de nødig vil avslaa et menneskes innbydelse. Hva er arrsaken?

Deres hjerte henger ved det jordiske

De foretrekker dett jordiske for de aandelige og evige. Den jordiske rikdom, dett jordiske samliv, og den jordiske glede er hovedsaken for mange. Slik var det blant jødene. Slik er det hos oss. Jødene er kjent for sin pengedyrkelse, men var tids "kristne" synes aa være temmelig lik dem. Alt dreier seg om penge og jordiske ting i den grad, at det store flertall snart ikke engang vet om noen innbydelse fra Gud, langt mindre hører den.

Slike mennesker vil det gaa ille.

Vi vet om jødefolkets lagnad. De er jordens mest forfulgte og ulykkeligste folk. Vil den gule rase storme inn fra østen dersom vi fortsatt avslaa Guds innbydelse? Der er tegn som tyder paa det. Vi kan ikke vente annet enn Guds vrøde over oss, slik som vi behandler Guds innbydelse, og at han vil utelukke oss fra sin store nattverd. Der som vi tenker oss en sønn eller datter som foretrekker sin fars penger isteden for hans kjærlighet og hans selskap og samfund, saa vil vi bedre forstaa den forferdelige fornermelse mot Gud som ligger i aa avslaa hans innbydelse.

La oss heller takke for innbydelse.

Og ta imot den. Ta imot dine synders forlatelse, ta imot din barnerett, det aandelige og evige liv med

Som En Far

Vi sat i munter samtale og spiste til kvelds hos en ven, forteller en troende mand. Husetts lille datter Jenny var ogsaa med ved bordet og sat saa stille og ubemerket. Men plutselig skjøv hun morens haand vek og begyndte at ta til sig av rettene selv.

Faren bebreidet hende, kjærlig, men bestemt og fortsatte at samtale med os som før. Jenny gled stille ned av sin stol, og med øinene fulde av taarer smatt hun ind i stuen ved siden av. Da reiste faren sig ogsaa, bad os undskylde, og gikk efter hende.

Da vi var ferdig med at spise, kom vi ogsaa ind i dette værelse. Der sat Jenny paa sin fars kne, omslynget av hans sterke armer. Der var taarer i de blaa øine mens hun tillitsfuldt saa op i fars ansikt — paa samme tid det deiligste billede paa sorg og fuldkommen tillit.

"Skatten min," hørte jeg faren hviske, "hadde jeg kunnet la være at skjønne paa dig, saa hadde jeg ikke gjort det. Men det var nødvendig. Far er saa bedrøvet. Du saa jeg kunde ikke spise ferdig engang, da jeg saa hvor bedrøvet du blev. Jeg maatte ind og dele smerten med dig. Men nu vil vi tørre taarene og gaa ind og spise ferdig. Mor vil nok gi os noe."

Enda en liten stund sat de og hvisket fortrolig sammen. Saa lød der en klar og freidig barnelatter gjennem stuen. De reiste sig og gikk haand i haand ind for at fullføre det avbrutte maaltid.

Jeg sat igjen i dype tanker. Undren og tak fylte min sjel. Jeg kunde bare takke Gud for denne fars kjærlighet, og mens taarene rant nedover mine kinder, maatte jeg uvilkaarlig spørre:

Elsker Gud mig slik?

Og stille og mildt, men ganske bestemt lød det som en sakte susen ovenfra til mit hjerte:

"Som en far forbarmer sig over sine barn, forbarmer Herren sig over dem som frykter ham." Salm. 103, 13.

Korsets tale.

Ordet om korset er vel en daarskap for dem som gaar fortapt, men for oss som blir frelst, er det en Guds kraft. 1 Kor. 1, 18.

Alle kjensgjerninger taler. Et eget, mektig sprog. Korsets tale er den mektigste av alle kjensgjerningers tale, fordi de er den mektigste av alle kjensgjerninger.

Hvad sier Kristi kors?

Jeg mener ikke nu hvad menneskene sier om korset, men hvad korset sier om menneskene.

Kristi kors er Guds kategoriske dom over mennesket.

Slik saa apostlene korset, og slik forkynte de det. Menneskene var ganske ute av stand til aa faa forbindelse med Gud. De hadde baade religion og moral, men de var uten Gud, Ef. 2, 12. Fra mennesket var det ingen vei op til Gud, sier Skriften fra person til person.

Derfor maatte Gud bli menneske. Slik bedømmer Gud menneskets synd og menneskets redningsløshet.

Og Gud kan ikke redde oss bare ved aa bli menneske heller. Han maa dø for oss. En uforstaaelig, redselfullt uforstaaelig død, i gudforlatthetens kvaler. Med stort skrik og taarer tigger sønnen om aa spares for disse lidelser. Men Faderen kan ikke oppfylle hans bønn. Skal slekten

all dets velsignelse. Ta imot Guds daglige naade gjennom ordet og bønnen, hans gjestevennskap i nattverden saa ofte den feires i din kirke, saa skal du til sist faa sitte tilbords med ham i herlighetens rike. —H. Arnholt Strand.

reddes, saa kan sønnen ikke spares for en eneste lidelse.

Og hvad gjør saa menneskene under alt dette?

De slaar sin eneste befrier ihjel. Og dermed har de selv underskrevet Guds dom over dem: Tross all sin moral og all sin religion er de saa fiendtlig mot Gud, at de med koldt blod dreper hans sønn, mens denne holder paa aa redde dem.

Og det mest graverende er, at det er verdens mest religiøse folk, som paa slektens vegne korfester sin Frelser. Det folk som til og med var spesielt opdradd av Gud gjennom aarhundreder paa underfullt vis, for aa settes istand til aa ta imot Guds Messias.

Kristi kors fører ogsaa en mektig tale om Gud.

Først og fremst om hans kjærlighet. Det er kjærlighetens mysterium, at han ikke bare blir menneske, at han ikke bare lider og dør for oss, men at han lider stedfortrederens død i helvedangst.

Og det for sine fiender!

Men korset taler ogsaa om Guds vrede, den fortærende nidkjærhet mot all synd, som ikke kan opta syndere i sitt samfund, uten først aa sone deres synd. Den vrede kjærlighet, den kjærlige vrede, som vil tilgi, men ikke kan. Og derfor selv gaar inn under skyldnerens straff og dør soningens død for den skyldige.

Aa, la aldri noensinne

korsets tre mig gaa av minne, som dig frelsens fyrste bar!

Men la kors og død og smerte tale, rope til mitt hjerte, hvad min frelse kostet har!

—O. Hallesby.

"Lat det staa ennu et aar"

En gammel mann forteller: "Den 1. januar 1912 laa jeg meget syk av influensa. Alle i huset hadde hatt sykdommen, men var hurtig blitt friske igjen. Men mig, den gamle mann, angrep sykdommen haardere enn alle de andre. Feberen steg stadig.

Min samvittighet var vakt, og mine syndere reiste sig foran mig som skyhøie fjell. Jeg var 70 aar og ennu ikke et Guds barn. Med hvert pulsslag lød det som en torden: "Nu skal du dø —og derefter dommen!"

I mine feberfantasier syntes jeg at jeg stod foran en høi port av jern, og paa den stod der skrevet: "Evighet-en." Jeg banket paa porten saa mine hender blødde, men porten blev ikke aapnet. Tilsist lød der en røst som gikk mig gjennom marv og ben: "Hugg det om! 70 aar og ingen frukt!" Det var som all min livskraft svant bort. Men fra min sjel trengte et siste angstrop sig frem: "Forbarm dig! Forbarm dig!" Alt blev stille, jeg kjente ingen og tenkte intet.

Da jeg kom til bevissthet igjen, syntes jeg at jeg atter hørte en stemme, men denne gang mild som musikk. Den sa: "La det staa ennu et aar!"

Straks efter slo jeg øinene op og saa min lille datterdatter staa ved sengen. "Er du bedre nu, bestefar?" spurte hun. Jeg kunne ikke svare, men følte mig glad og lykkelig og smilte til den lille. Gledestraalende klappet hun mig og sa: "Jeg skal løpe ned og hente de andre!"

Fra den dag av er jeg et frelst menneske og eier naade og forladelse for alle mine syndere. Jeg er lykkelig og har nu atter opplevd 1. januar, men nu er jeg beredt.

Kommer kallet idag eller imorgen, saa vet jeg at den Here Jeus er min frelser, og at hans blod har renset mig fra min synd. Jeg hviler paa det ord: "Jesu blod renser fra all synd." (1. Joh. 1, 7.). (Kr. Fortellinger.)

I Brennpunktet

Luther Verdensaksjon

Hun var en barmhjertighetens søster. Alt det som kunne tjene til aa forbedre forholdene for hennes medmennesker, aandelig og legemlig hadde hennes helhjertede støtte. Paa veien til søndagsskolen, hvor hun underviste en klasse, stanset denne søndagsskolelaererinnen og holdt en bibeltime for en klasse av straffanger. Under hennes alvaarlige skydom, ne top overstaatt, mottok hun en velluktende og fargerik bukett. Paa kortet stod det: "Vi er i fengsel og du besøkte oss. Gud velsigne deg!"

Ekstrakter og toilet artikler var hennes forrretning. Med disse varene i en kurv gikk hun modig mil etter mil av byens gater for aa selge dem. Fortjenesten var mager. Men ingen kunne overgaa henne i glad gavmildhet naar det gjaldt aa støtte hennes Herres gjerning gjennom kirken. Fornylig var hun den første paa listen for en innsamling til menighetshus med en gave paa \$200.-00. Og paa Luthersk Verdensaksjons-søndagen stakk hun \$200.00 til i konvoluttten hun la paa alteret. For henne er livet og trofast husholdning over Guds gaver ett og det samme.

En norsk-luthersk misjonær i Afrika innbød en medarbeider som var paa vei til Amerika, til middag. Maten var daarligere enn hva du og jeg ville ha gitt til vaare hunder og andre husdyr. Da det magre maaltid var avsluttet, la vertens seks-arige datter den ene haaden der hvor hungeren verker og sa graatende: "Mamma, jeg er framdeles sulten!" Ansikt til ansikt med hungersnød, ble denne misjonæren og hans familie framdeles paa sin post. Naa er maten bedre og der er mere av den. Luthersk Verdensaksjon saa til det.

Hver gang hun var paa møtene og gudstjenestene ved en av vaare misjonsstasjoner i Kina, var hun sikker paa legemlig straff naar hun kom hjem. Men hun utholdt sin husbondes vrede og grusomhet lenge nok til aa legge for dagen at hun hadde funnet mere enn bare legemlig stryke i Jesus. Hennes lønn var denne: Mannen ble en kristen og han og barna ble alle døpt i Jesu navn. Og ett lykkelig hjem. Glede og fred med Gud. Hva er din andel i dete? Hva har du gitt til Luthersk Verdensaksjon? —H. A. S.

Om at dele sit brød

John Maclaren fortalte engang at den fineste forklaring til en preken han noen gang hadde hørt, blev git av en kropsarbeids og lokalpredikant som han ved en anledning hørte. I slutningen av sin preken sa denne mand:

"Venner, dere kan undre dere hvorfor jeg er her for at preke, naar jeg efter en ukes haardt arbeide burde hvile; men her er grunden: Jeg kan ikke spise mit brød alene."

Har du selv faat opleve frelse, da ønsker du ogsaa at andre maa faa opleve det samme. Og du vil gjøre det du kan for at andre skal faa del i denne lykke.

Intet vilde være uheldigere for et menneske end at bytte skjebne med et andet.

Lutheran World Action (Continued From Page Two)

When Paul prayed that the "thorn in his flesh" should depart from him, he received the reply: "My grace is sufficient for thee, for my power is made perfect in weakness." Paul goes on to say that he glories in his weakness, for he says: "When I am weak, then am I strong." When he is conscious of his own inability, then he seeks power in Christ, the true source.

Let us then confess our weaknesses and failures to God and thank Him for revealing them unto us. Let us thank Him for making our burdens so hard to bear that we cannot do so in our own strength, for by so doing we are taught to go to Him. Furthermore, we can also thank and praise Him when He reveals unto us that we are utterly incapable of thinking, loving, praying, etc., as we ought to think, to love and to pray. When God reveals our inability in this sphere, He is doing with us as He did with Gideon. (Judges 7) God reduced his army of over 30,000 men to 300 when He commanded him to go out against the Midianites. In this way He compelled Gideon to rely on God's strength. In our struggle against sin, we see first the outward acts that are sinful, then words, thoughts, and motives are revealed. It is the Holy Spirit's work to reveal our sins. These are usually revealed to us gradually, for were we to see all our sin at once we would not be able to bear it. When He has reduced us to the state where we see our utter helplessness, and we cry to Him for mercy and strength, then He can be our strength. And He will cause the enemy to flee from us, as they fled from Gideon. The victory will be given to us, and we owe God thanks and praise for it. For it was the Lord who did it.

Some might say: "How simple! Just sit back and let the Lord do it." But the Word says something different: It warns us to "put on the whole armor of God that we might be able to stand against the wiles of the devil." Jesus said "Watch and pray." Paul writes to Timothy: "Fight the good fight of the faith." The writer of Hebrews says: "Let us run with patience the race that is set before us."

Why does God give us such commands when He knows that we cannot follow them? By this means He awakens us to see our lost condition so we will call upon Him for mercy and help. Gideon's army was stripped of all its power, but they went out to meet the enemy—a vast host of men. They went even without swords. The Lord was with them, however, and that was all they needed. He did not fail them. The enemy fled in confusion. So it must be with us. We shall not simply sit and fold our hands. We shall go forth into the battle of faith with the ineffectual weapons we have, relying on God to give us the victory. In this battle we are confronted with spiritual enemies. They are strong, powerful, and well-organized. The leader is Satan—a fallen angel. He is terribly bold—so bold that he even had the audacity to ask Christ to fall down and worship him. He is described as a "roaring lion, walking about, seeking whom he may devour." He is very clever and sly. He paints sin in attractive colors. He knows where our weakness lies and strikes us there. He is quick to change tactics, and can even "fashion himself into an angel of light." 2 Cor. 11:14. When he tempted Christ he quoted Scripture; but in doing so, he changed the meaning slightly. So, too, we can expect him to attack us. Christ met him with Scripture passages. That must also be our way of meeting him, when he tempts us.

Through the reading of the Word of God, prayerfully asking the Holy Spirit to enlighten our souls through the Word we will be able to meet our adversaries in the Lord's strength. Then the victory will be ours. Let us then do as Gideon did—give God the honor and the glory.

—Inga A. Kjos.

Matt. 5:7; "Blessed are the merciful, for they shall obtain mercy."

As we listen to and learn about this Beatitude, we feel as though we must fall on our knees and beg God's mercy, for we are such sinners. This Beatitude is probably the most searching of all the seven. It brings to mind our hasty judgements, our sharp criticisms, our callousness in the presence of heartache and pain. This is the first of the second group of Beatitudes, which look toward man. Luther says that in all the Beatitudes faith is pre-supposed as the tree on which all the fruit of blessedness grows. This, then, is not mere natural mercy as generally found among men, but the mercy growing out of our personal experiences of the mercy of God. He that loveth mercy shall obtain mercy. The whole atonement of Jesus Christ has failed for us if it has not made us merciful. His passion has gone for nothing if we have not learned that lesson. Mercy is so blessed a thing because it does more than the law requires. Mercy says, "Go beyond strict justice. Concede something of your own besides. Do your duty, of course, up to the last jot and tittle; but after you have done your duty thoroughly, don't stop—add something, add everything that a great, generous, large-hearted spirit would suggest."

What, then, is mercy? It is the possession of a forgiving spirit, of a compassionate heart. It is the love of Christ in us. Mercy is love to the needy, the troubled, the sinful, to those who have wronged us. It relieves spiritual want as well as temporal; it would give the gospel to the heathen as well as food to the hungry. It is an active virtue. It is opposed to unkind and harsh judgements of others. A man may have money in his pocket and not show it. He may have some knowledge, some skill, some talent, and may not show it. But mercy is something which cannot be hid.

What is the promised reward for those who are merciful? It is that they shall obtain mercy. They shall obtain it because they shall be capable of receiving it, for they shall have new hearts of love. The merciful shall be blest with more friends because they were friendly; they shall have kindness done to them because they were kind; they shall be forgiven of many because they forgave. We all need the mercy of our God. What would the best of us be without His tender mercy and pity? It is pledged to the merciful; They Shall Obtain Mercy.

—W.M.F. Program Series.

W.M.F. Radio Broadcasts

Our radio chairman, Mrs. Lavik, informs us that the W.M.F. will have four radio broadcasts over CFQC, Saskatoon, again this summer, the second Sunday of the months June, July, August and September. Mrs. Dale is in charge of the first broadcast on June 8; Mrs. Storaasli is in charge of the July 13 broadcast. The other two are not definitely arranged for yet. The broadcast time is at the usual hour, 9 a.m. daylight saving time.

Our District President Writes

Dear Ladies' Aiders:

Greetings in Jesus Name. So many things to mention this time that each item will have to be brief. Are you coming to the convention? We are looking forward to several days of inspiration and fellowship. Pray that we may be blessed and in turn become a blessing to others.

Amongst the convention speakers will be Missionary Peter Stolee of

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Admiral, Saskatchewan.

Madagascar; Philip Dybvig, Home Missions Director; and C. E. Johnson who will give us glimpses into Brotherhood and Scouting Activities. Messages will be given on Education and Temperance, and there will be greetings from the Luther League and L.D.R.

The convention theme is "The Song of Salvation". The convention song is "Oh Can You Sing The Great Song of Salvation". The ten-minute Bible studies at the beginning of every session, conducted by Mrs. Mars Dale, will center about "Great Songs of the Bible". (See the separate announcement elsewhere on this page.)

The Mothers and Daughters are again invited to begin practice at home on the Massed Chorus songs. We have asked Mrs. Dale to also lead the singing. Following are the numbers chosen, from M. Christensen's "Fifty Famous Hymns for Ladies Voices". No. 10—Jesus Lover of My Soul; No. 16—O Bread of Life from Heaven; No. 18—Praise to the Lord; No. 24—Thee Will I Love.

The W.M.F. will meet Thursday and Friday, two sessions each day. The morning session will begin at 9 o'clock. Be sure to be on time so as not to miss the Bible studies. Saturday evening's mass meeting is being arranged by the women as in previous years. The convention offering will be received Saturday evening. However, it has been thought best to have the W.M.F. installation of officers at the Friday afternoon session, in order to keep the Saturday evening program from getting too long.

There will be special convention displays at Zion Lutheran Church featuring each of the five departments. Plan to spend some time studying these.

There will be a meeting of the General Board on Saturday, exact time to be announced later. Members of the General Board are: District President, vice-presidents, secretary, treasurer, district department secretaries, and all Circuit presidents. Full convention program follows in the convention issue of The Shepherd.

Did you hear the last "spot" announcement over the radio, on Life Membership and In Memoriam? The next one comes in July and will explain "Promotion".

By the time you read this, Miss Sanne will already have been through some of our Canadian Circuits. May these Workers' Conferences prove to be a great blessing and education to our W.M.F. women.

Until Convention time then, Yours in Christ,

Magda Hendrickson.

Announcement

All women who expect to attend the W.M.F. Convention in Saskatoon, July 3 and 4 are urged to bring their Bibles. The theme of the Convention will be "The Song of Salvation"—Isaiah 12:2. and in addition to that the subject for the 10 minute Bible Studies each session will be "Great Songs of the Bible". Mrs. Dale, who will lead the Bible Studies, suggests further a pre-convention reading of the following "Songs of the Bible". Cut out the following and put it in your Bibles to use for Daily Bible Reading until convention time.

Song of Solomon—a complete book of 7 chapters of the O. T.
Songs of Moses—Exodus 15:1-19; Deut. 32:1-43.
Song of Hannah—I Sam. 2:1-10.
Song of David—II Sam. 22:2-51 (Also Psalm 18).
Song of Mary—Luke 1:46-55.
Song of Angels—Luke 2:10-14.
Song of Simeon—Luke 2:29-35.
Songs of Heaven—Revelation 5:9-10; 14:2-3; 15:2-4; 19:1-7.

Ladies' Aids in Prince Albert Circuit

It will soon be time for our W.M.F. Circuit Convention, so how about more histories by that time? I sent out circular cards to 30 Ladies' Aids, but so far have heard from only nine Aids. There may be some I missed, if so, I now take this means of asking for the history of your Aids.

In writing the history, make sure you put down the name of Circuit, Pastor, Congregation and District. Have story typed if possible—leave a margin on the left hand side so it can be filed. Send a copy to me and one to Mrs. Nels Dahl, Birch Hills, Sask. If you have any old time or new snaps of Aid meetings, officers, pastors, picnics, etc., send them to me and they will be put in the history book. Clippings, too, would be interesting. If you are in doubt about how to write this history, I will be glad to send you an outline.

I found it a pleasant work to write our history. Members, including four Charter members, were very helpful in supplying information. The first members of your Aids, too, will be able to tell you many interesting incidents from pioneer days. I hope that more will become interested in writing the history of their congregation and Ladies' Aid. I am waiting to hear from you. Yours in His service Mrs. Tom Hegland, Brancepeth, Sask.

Mrs. Tom Hegland, Brancepeth, Sask, Circuit Historian.

Contributed News Items

Norrna Ladies Aid presented Mrs. A. J. Flore of Strassbourg, Sask., with a Life Membership Certificate on her 75th birthday, April 13. She is one of the first members of this Aid and is still a faithful worker. Our prayer is that God will richly bless her efforts, and that we may carry on the work to the glory and honor of God and to the furtherance of His Kingdom.

—Mrs. H. C. Thompson.

Peace River Circuit W.M.F. held a Workers' Conference in Norden Church, Nov. 29, 1946. Our president, Mrs. I. Loberg, gave a splendid report of the Workers' Conference which she attended in Edmonton, Nov. 21 and 22. A discussion period followed, and quite a number of ladies were there to take part. We are now planning for a convention to be held in June, when we hope to have as our guest speaker, Miss Alice Sanne of Minneapolis.

—Mrs. Julia Fredland, Sec.

So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say,
Surely it is the shining of His face!
And look unto the gates of His high
place
Beyond the sea.
For I know He is coming shortly
To summon me.
And when a shadow falls across the
threshold
Of my room
Where I am working my appointed
task,
I lift my head to watch the door and
ask,
If He is come.
And the angel answers sweetly
In my home—
"Only a few more shadows
And He will come."

—Barbara MacAndrew.

What Will Do It

Repentance for the remission of sins (Mark 1:4). A clergyman, talking about deathbed conversion, said to a Christian woman, "Do you think that a deathbed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does." —From the Wonderful Word.